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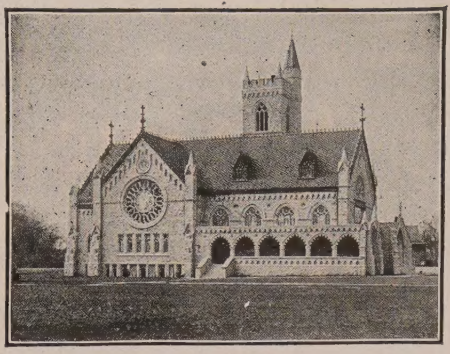
Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

CHRIST AND THE FISHERMEN (*Zimmerman*)

Next Convention of the Luther League of America in Buffalo, 1904



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Of the Church—By the Church—For the Church

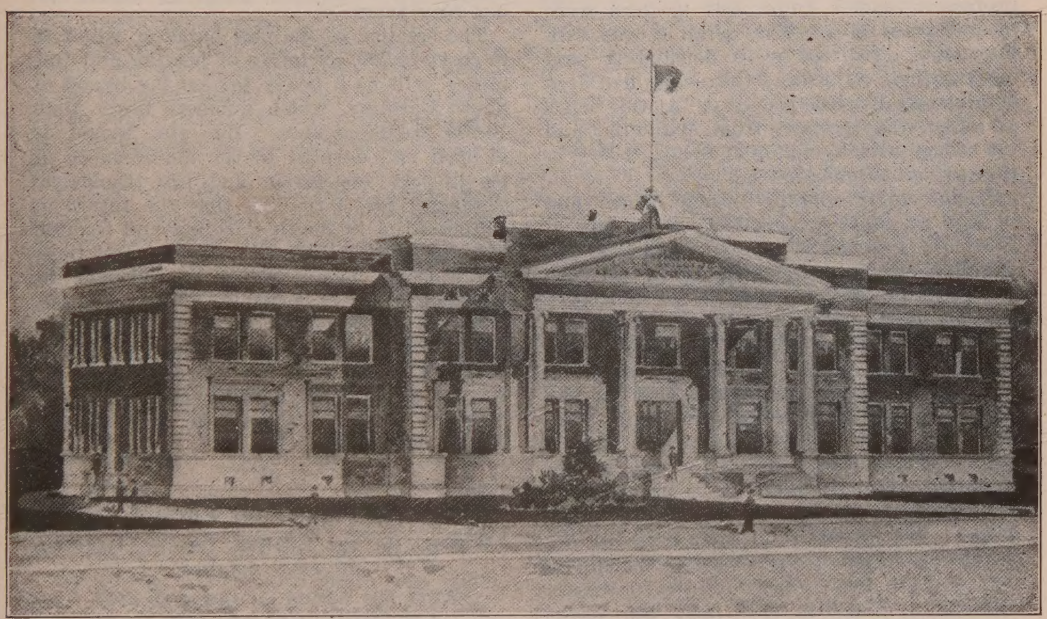
Luther League Review

Newberry College

Newberry, S. C.

THE efforts of the Lutherans of South Carolina to found an institution of learning first took definite shape in the year 1828, when the Rev. John Bachman, D.D., President of the Synod of South Carolina and Adjacent States, recommended the founding of such an institution, to be under the fostering care of the Synod. In the following year, 1829, a committeee was appointed to receive subscriptions for the establishment and support of a theological seminary. The work of this committee was so successful that in 1830 the Synod decided to establish a theological seminary, and to have connected with it a classical academy. A board of directors was at once elected, and thus, in faith and prayer, was founded the institution which was located at Lexington in 1832, and which was known for twenty-five years as the Classical and Theological Institute of the South Carolina Synod.

In 1854, the Institution being "in a languishing condition," the Synod decided to remove it to "a more eligible situation," and to secure a charter constituting it a regular college with the power to confer degrees. Proposals for the new location were received from Newberry and Walhalla, and in 1855 Newberry was chosen as the location.



Newberry College was chartered by the State Legislature December 20, 1856. The first meeting of the Board of Trustees was held January 13, 1857, and the contract was let for the erection of the college building

for the sum of $18,000. The corner-stone was laid July 15, 1857.

The preparatory department was opened in October, 1858, and the college proper in February, 1859. The session of 1859-60 opened with 150 students, and during the year the number increased to 175. At the beginning of the Civil War the college seemed firmly established, and its prospects were bright; but the war blighted these prospects. Many of the students enlisted for service in the Confederate Army, and, though the school was kept open, the college was practically broken up. In the summer of 1865 the college building was occupied by a Federal garrison. Owing to damage done by this garrison, and to the inability of Synod to make timely repairs, the building was soon regarded as unsafe and unfit for occupancy.

The last meeting of the Board of Trustees before the removal of the college from Newberry was held on the 25th of June, 1868. The college had been continued with two professors and a tutor, but matters were most discouraging. The building was falling down, creditors were demanding payment of their claims and judgments had been obtained against the property. At this crisis an offer was received from Walhalla, and the college was, by action of Synod, moved to that place in October, 1868.

It did not prosper in its new home; and in 1876 an effort was made by the people of Newberry to bring it back to this place. At a called meeting of Synod, April, 1877, an offer of $15,800 from citizens of Newberry was accepted, and in October, 1877, the college was again opened in Newberry. This was virtually a new beginning, for up to that time its alumni numbered only 22, just the number of the graduating class this year, though the total number is now 280. And its growth and vitality are evidenced by the fact that 140 of its alumni—or just one-half—have been graduated in the last eight years. The main building was ready for occupancy in the spring of 1878. Within the last ten or twelve years three professors' houses, a boarding hall, and the Keller Memorial Building have been erected on the campus.

The accompanying cut gives a fair idea of the new recitation hall, now in process of erection. This building, which is to be completed by January 1, will be 140 by 75 feet, and will contain offices and seven class rooms, 27 by 31 feet, on the first floor, and an auditorium and two large society halls on the second floor. Upon the completion of this hall the old main building will be used as a dormitory, and the first floor of the Keller Memorial will be devoted exclusively to the science department. The college has a working laboratory and a library of 10,000 volumes..

A theological department was at intervals and for many years connected with the college; but in 1898 the Theological Seminary was removed to Mt. Pleasant, Charleston, S. C. The college is under the control of Synod; it stands for Christian culture, and under the blessings of Providence it is prospering, and its field of usefulness is widening.

It has many faithful friends whose names cannot be recorded here; but it is proper to mention two who, by conspicuous devotion and self-sacrifice, contributed largely to its success, and who now rest from their labors. They are the Rev. J. P. Smeltzer, D.D., President from 1861 to 1877, and the Rev. G. W. Holland, D.D., Ph.D., President from 1878 to 1895.

To George B. Conner, A. M., LL.D., the present president of the college, credit must be given for the great success acheived in the last four years.

The erection of the new building, which is to cost $20,000, exclusive of heating and furniture, will be a heavy tax on the Synod of South Carolina, which numbers fewer than 10,000 communicants. But the Synod is pledged and devoted to the maintenance of its literary institution and the theological seminary, for it realizes that the future of Lutheranism in South Carolina and Georgia is inseparably linked with the future of these two schools. The college is a member of the Association of Colleges of South Carolina, which is composed of the eight leading colleges in the State, and it is highly creditable to the Lutherans of the State that, in the face of great disadvantages, they have successfully maintained a college of recognized worth and standing.

A Prayer for Faith

(Written for the LUTHER LEAGUE REVIEW.)

BY ERLE GREINER.

What lies beyond this grinding life?
I've asked it o'er and o'er;
When we are done with toil and strife
Is there a happier shore?

Sometimes the thoughts alluring rise
That this, perhaps, is all;
But then, again, in glad surprise
I see them crumbling, fall.

For in a life so incomplete
'Tis very hard to think
That nothing good and nothing sweet
Is found beyond the brink.

O God! I cannot lose my trust,
O help me up, I pray,
And bring me to the light, Thou must,
Unto the perfect day.

"The Organ the League Did Not Buy"

By Emma Gerberding Lippard

"YES, Frank, I knew you'd be surprised. That's why I called you in to tell you before the meeting."

The study was but dimly lighted. Sombre shadows flickered across the dingy book shelves, forming weird pictures on the backs of the well worn volumes they contained. The old pastor was pacing slowly up and down the room, his head bowed, his hands clasped under his long coat tails.

Frank Mercer stood before the fire, nervously toying with the tracts piled on the mantle.

"I must say I can't understand you, sir. You've always been such a League enthusiast. You yourself started our League. We've noticed that you haven't attended lately, but thought it because of the press of other duties. Can't you explain to me why you refuse to speak to-night?" the young man questioned eagerly.

"I haven't refused to speak, Frank. I've simply refused to congratulate the League on the accomplishment of what it has worked for so long. I'll speak if you wish it, but I must be fair and let you know first what I'll say."

A sigh of relief escaped Frank's lips. There was an uncommon bond of affection between the pastor and the president of the League, and the young man felt that anything Mr. Carpenter had to say would be all right. There were people in the League, and also among the older members of the Church, who thought Mr. Carpenter too old-fashioned and shabby for Emmanuel's.

"A growing church needs a growing man," they said. It was Frank Mercer and a few of his influential friends who had kept the good man in his place; and it had required some fencing on their part to have him appointed as the main speaker for the "Jubilee," which was to be held this evening.

"A younger man with more life could make us feel more what we have accomplished," said the "advanced" members.

"A more liturgical man would dwell on the importance of church music," said the High Church faction. But the pastor had at last been invited to speak, and now to have him refuse!

"It simply must be avoided," said Frank to himself. He had come into the room a few minutes before with unusual lightness of heart, which showed itself in the buoyancy of his step and the smile in his eyes. His pockets were full of letters of congratulation from neighboring Leagues. In his hand he carried a catalogue of a large organ concern in Chicago. The great day for which the young people had so long been working was at hand. They had succeeded in gathering together $5,000, which was to buy a grand new organ for Emmanuel's. The pastor's first words had taken away his breath. He could not understand him.

"Please tell me, then, if you think I ought to know, what you will say to-night," he replied, after a pause.

"Well, my boy, I'll tell you. In the first place, you know I'm getting old, and the folks think I'm not 'advanced' enough for this place any more. And it may be so—it may be so. Don't interrupt me, please. I haven't the young spirit I once had. I haven't sympathy and patience with the young folks any more. I'm not so pert about the Luther League. In fact, I sometimes wish we'd never started ours—don't interrupt me. I don't see as I used to what good it is going to do. Ours hasn't done much good. I'm sure it was started right. We prayed over it. We've got a good constitution, but some way it don't work. How many members has it brought in to the church? I had my eyes on a number of young people before we started the League five years ago. They've joined the League, but they won't join the church. Perhaps it's not the League's fault.

"Well, how much money has it given the church? You'll talk about this $5,000 for an organ. A large sum for young people to raise. I'm proud that you could raise it; but here's the point. What good is it going to do? I can tell you some of the harm it's done. You know that sewer pipe they put in along this street last year? Well, it cost a good deal. You know how much. That money had to be collected. The church treasury was low. I spoke to the deacons about it, and they all began to talk about hard times and the railway strike and debts, etc., and every one of them was too busy to go out and collect. I can't beg from the pulpit, so I just put on my hat and started out to get that money. I got $100 from the Squire on Market street (God bless him), and $25 in small contributions. Everyone that I called on mentioned the donation they'd made toward the church organ, and so could not give any more. It wasn't the League's fault they wouldn't give more. These are just the facts. The other $150 came out of this pocketbook, Frank." He drew forth the battered article as he spoke. "It wasn't much. I wish I could always give more; but it meant a good deal just then. Stella wasn't strong and had to do

all her own work; Edith was in school and needed money, and some of the people were complaining that I looked pretty shabby for their pulpit. Yes—but this is the same old suit, Frank, and thank the Lord it's still whole." The old man laughed and the boy smiled uneasily.

"Last fall the Synod needed a special offering. Ours was smaller than usual. The home missionaries have been making appeals for the poor out West where the crops failed, but it seemed as if we couldn't help them. Our mite box has been empty for months. Our foreign mission box was almost a failure.

"Now, Frank, I still say I'm proud that the League raised the money. It kept the people united in spirit and it kept up the League meetings. It was something to work for. I believe in young people having some object in view and in working with all their might toward gaining that object. I can say that to-night." He looked at his guest with a twinkle in his eye. "But, Frank, I can't say that Emmanuel's needs an organ. The old organ's good enough. I really like its tone and I'm proud of my choir. But think, boy, of all the missions out West that have no organs! A $100 cabinet would be a God-send to dozens of them. Think of the chapels and foreign missionaries' homes where an organ would draw crowds of heathen to hear the Gospel!

"Why, think of all we could do with that $5,000! It would be a fortune in the hands of the Synod or the Church Extension Society. And here we're spending it for an organ. Why? Because we want to make a show. We want to——"

"Mr. Carpenter, stop!" cried Frank Mercer, as he stepped up and grasped his pastor's hand. "There's the church bell ringing now, and I want you to go over and tell the people what you are telling me. Tell 'em all of it. Rub it in hard. It's what we need, and you're the one to tell us."

Mr. Carpenter did tell them—almost as he had told Frank—what he thought. But he told them more. He read them a letter he had received from an old friend on the mission field, telling of the need of funds for chapels, native workers, literature and enlargement in every direction. He told them more of the appeals for church extension in the West, of the seminaries struggling under a load of debt, and of the Church's needs as a whole. His heart was in his words, and he knew well how to plead.

The house was very still as he sat down, and the old organ pealed out tenderly, almost as if involuntarily; and the great throng arose and sang the old hymn "From Greenland's icy mountains,"

As they sang the familiar stanza,

Shall we whose souls are lighted
With wisdom from on high,
To those poor souls benighted
The lamp of life deny?

It seemed as if a new spirit entered into the people of Emmanuel's. They even forgot that their pastor was old-fashioned.

Then, regardless of the order of the programme, the wise young president called a business session. No matter what they voted to do with the money they did not buy an organ with it.

At the close of the meeting Frank Mercer said, in a happy voice: "Now that we've shown how much money we can give, we shall expect the same amount regularly from now on."

Then the good, shabby old pastor pronounced the benediction.

Do You Know

That on September 6th, 1711, Henry Melchior Muhlenberg, the pioneer of the American Lutheran Church, was born, and that on the 23d of the same month, 1742, after a perilous voyage from Germany, he landed in America, at Charleston, South Carolina?

That on September 25th, 1555, a "religious peace" was, at the city of Augsburg (where the great Confession of the Protestant Evangelical Party had been read in 1530), agreed upon between the "adherents of the Augsburg Confession" and Romanism? This gave to each the free enjoyment of his religious faith, and if refused that enjoyment the right "to leave the country with honor, liberty and property."

Show Him Your Fingers

A tender little story is told of a poor woman, who, by reason of her poverty, was kept from many a service for her Master which she thought He might require at her hands—and she was dying. She was saying to her young daughter, who stood near the bed, that she regretted her fruitless life. She was wishing that she might have more to show the Master, when she met Him face to face. "Mother," sobbed the daughter, "show Him your fingers!" Her hands were calloused with work she had unselfishly done for others in the Master's name. Shall we dare show our fingers as credentials when we stand before the Judge?—*The Lutheran.*

— In getting rich the more haste the worse speed. Haste trips up its own heels. Hasty climbers have sudden falls.—*Spurgeon.*

The Luther League of Wisconsin

Sixth Convention, at Racine, August 18 and 19

THE annual State Convention of the Luther League of Wisconsin was held in the Church of the Holy Communion, Rev. G. Franklin Gehr, pastor, on Tuesday and Wednesday, August 18 and 19. The local League, numbering 75 active members, had been working for days before to receive the State Leaguers, and deserve much credit for the excellent manner in which it was accomplished.

On Tuesday, at 2.30 P.M., the convention was called to order by President Theodore Eggen. Roll call showed that nine Leagues were represented, and four new Leagues ready to be received, namely, Lacrosse, Plutteville, Janesville and Kenosha, making a total of thirteen Leagues.

INTERIOR OF CHURCH OF THE HOLY COMMUNION, RACINE, WIS.
(Where Convention Sessions were held)

Reports from the field showed that almost all Leagues were using the Luther League Topics, and found them very acceptable and interesting.

The election of officers resulted as follows: President, Rev. Gustav Stearns, Milwaukee; Vice-President, Rev. G. F. Gehr, Racine; Recording Secretary, Mrs. Lillian Frick Oxborrow, Milwaukee; Corresponding Secretary, Miss Emma Schnell, Kenosha; Treasurer, Mr. N. Dahle, Mt. Horeb.

After the opening devotional services on Tuesday evening, conducted by Rev. G. I. Kuxdahl, of Neenah, the pastor of the local church, Rev. G. Franklin Gehr, delivered the address of welcome. He said, among other things:

"We greet you this evening because we know the object of your coming. It is to stimulate our society and all societies here represented to greater activity in Church work, to develop in all confirmed young people a strong bond of Christ-like love and fellowship; to guard them against all pernicious doctrines and vicious influences, and to foster a spirit of loyalty to the Church by the study of her history, doctrines and usages.

"Welcome, then, most welcome Luther Leaguers—followers of the Cross and offspring of that Mother who first had the courage to raise her voice against a dying Faith. May the star of hope which led you beside our restless little sea be like unto that luminary which guided the men of old to a glad fruition. And may you here in Bethel, with our young men and young women, surround the altar of Jesus to present your golden jewels of faith and your sweet innocence of prayer, and then go forth to spread the good news that a young people 'Of the Church, by the Church and for the Church' are a glory and a leaven for the salvation of human souls."

President Eggen responded. He thanked the League for their warm reception. He spoke as follows:

"The first great aim of the Luther League is to stimulate our people to greater activity in their various churches, and to assist in keeping the young people confirmed in the

Church true to their confirmation vows. The second step was to develop a strong bond of friendship among the members of the various societies. The third, to protect and guard our young people against dangerous and vicious influences of various unchurchly and unbelieving associations surrounding them."

Dr. G. H. Gerberding, D.D., then delivered the leading address of the evening on "The Two Ministries."

After this address came the reception in the auditorium of the Sunday School. The room was draped profusely with Luther League colors, golden rod and potted plants, and made a very beautiful appearance.

On Wednesday morning Rev. A. C. Anda led the devotional services.

Mr. William Passavant Christy, of Janesville, then read a paper on "Our Historical Topics," which was an elaboration of the following thoughts: "The condition of the Lutheran Church in America at the present time is not unlike that of the American Colonies previous to their revolt against European sovereignty. For centuries the mother-countries have been sending Lutheran colonists to our shores, but as yet they have not been united under a federal form of government. As Lutherans we must adopt our nation's motto, 'E Pluribus Unum,' before we can use our strength to the best advantage. How is this unity to be effected? A spirit of loyalty must be installed in the hearts of our young Lutherans. Loyalty to the Church must be preceded by love for the Church, and love for the Church depends upon a knowledge of the Church.

"The Luther League recognized this sequence, and devotes fully one-third of its Topics to historical subjects. Here the growth and development of the Church is traced from the time of the Apostles, and a knowledge of the Church Fathers is obtained that will make subsequent reading intelligible. The student learns to know the desires and proceedings of the Great Councils. He becomes familiar with the saints who for their efforts to rid the Church of sinful superstition suffered martyrdom. He learns to know these whom the Almighty had chosen to be the instruments by which the Church was restored to its Apostolic purity, and when he contemplates their lives and the purity of the principles for which they strove he cannot help but feel that it is a blessed privilege to be a Lutheran. The subsequent history, the labors and sufferings of missionaries, and the great religious wars, in which perhaps his fathers shed their blood, will inspire in his soul a loyalty for the principles they established.

"In short, to be a good Lutheran we must know Lutheran history. To be an intelligent Christian we must know Lutheran history, for although salvation does not depend upon the knowledge of the Reformation, it does depend upon the knowledge of the pure Gospel of Jesus Christ, which but for the Reformation would still be hid under the bushel of Roman superstition."

A lively discussion followed, showing that the Historical Topics were very well liked by the different Leagues.

Rev. W. K. Frick, D.D., then discussed "The Biblical and Doctrinal Topics," saying among other thing the Lutheran Church is a biblical and doctrinal Church. For tradition, as the Rule of Faith, Luther led the Church back to the Bible; and the faith, or doctrine, which he drew out of this Rule was "justification by faith" in Christ. Hence every true Lutheran must ever be a student of the Bible and of its doctrines. Nor are such studies either beyond the ability of our young people, or uninteresting. In Sunday school they begin the study of Bible history and in the catechetical class the study of Bible doctrine, but there, under the guidance of others. In the Luther League they work more independently, and by the aid of the "Topics," their Scripture references and doctrinal remarks, dig out the material for themselves. What we do not use, we lose. Hence if we stop short with the catechetical classes our religious knowledge will in a few years grow indistinct and fade. If our Lutheran Church is to stand firm in these heretical times, the rising generation must look to their doctrinal foundations, otherwise the Church is lost. The aids at hand for the study of these topics are notes and papers in the LUTHER LEAGUE REVIEW, *The Christian Youth, The Young Lutheran* and *The Christian World.* Also Dr. Gerberding's "Way of Salvation," and, for one distinctive doctrine, Dr. Whitteker's "Baptism."

At the Wednesday afternoon session the discussions were on "The Luther Leagues:" 1, At Worship; *a*, In Private; *b*, In Public. 2, At Work; *a*, In the Church; *b*, In the World.

Rev. G. I. Kluxdahl of Neenah read a paper on the "The Luther Leagues in Private Worship," of which the following is an extract:

As a branch of the large family (the Lutheran Church), the Luther League is fitting itself as a body and as individuals to put forth every effort to reap in the rich harvest of souls that is already ripe and ready for the reaper. With this aim in view he is constantly found at the feet of Jesus in humble acknowledgment of his own unworthiness and Christ's superiority and sole authority as a Teacher, Sanctifier and Redeemer.

Consciously or unconsciously, the prayerful

heart beats on without ceasing. The reason why Luther was able to accomplish so much was because of his private communication with his Saviour.

He is also a diligent Bible student, "all believing, nothing doubting." He does not listen to those who in their degraded state believe themselves to be evoluted above the Bible. True evolution bends in humble acknowledgment of Christ's superiority as a Teacher. A talent must be "developed in solitude" at the feet of Jesus, if he shall be able to bear the strain that is borne upon him in public life.

"Let us not, as Luther Leaguers, forget to
Sing praise to God who reigns above,
The God of all creation,
The God of power, the God of love,
The God of our salvation,
With healing balm my soul He fills,
And every faithless murmur stills,
To God all praise and glory."

Mr. L. A. Anderson, of Madison, followed with a strong paper on "The Luther Leagues in Public Worship." Among other things the speaker said:

"To worship is to do honor, or pay respect and tribute to some being acknowledged as superior. Public worship of the ancients contrasted with our worship in public—the one was a civic or public function, the other is private. Our worship in public is the outward manifestation of our spiritual life, and it serves as an index to our relation with spiritual things.

"The object of worshiping *in public* is to meet in Christian fellowship, to receive instruction, inspiration and assistance from fellow-worshipers, to stir up enthusiasm when interest lags and to gather strength when the spirit is weak. The Luther Leaguer should take a prominent part, for he is the growing member of the Church. His fresh knowledge of the catechism and his youthful vigor should enable him to do effective work.

"The work must be largely dependent upon leaders, but we should not waste our time in looking for leaders—look rather for a place to take the lead. Leaders should be made to feel the responsibility of their position, for the feeling of responsibility is often an inspiration in itself, and will thus make them more efficient leaders. The Luther Leaguer should endeavor by worthy example to lead others to the Church, and should look upon it as both a duty and a privilege to attend the regular church servise. Sincerity is one of the first qualities for him to possess, for it wins admiration and respect even from the enemy. We must grow strong in spirit as we grow strong in body, by constant exercise, grow efficient by incessant training, and learn to cultivate the habit of strict devotion to duty, to meet our problems fearlessly and courageously, to work for the glory of God and the good of man."

Rev. H. K. Gebhart, of Platteville, addressed the League on "The Luther Leagues at Work in the Church." He said:

"Granted that the Luther League furnishes an admirable training for our young people, how shall their zeal and surplus energy be directed that the congregation shall be benefited thereby? 1, in the Sunday school, where teachers are always needed, or substitutes for absent teachers. 2, by assignment to committees where the young people can be of great service—The Calling and Visiting Committee, Extension Committee, Flower Committee, and such others as the local League may provide for. 3, by urging the careless and indifferent of their own age to renewed interest in church work. Finally, in all phases of Luther League activity, in estimating the sum total of results, it must be from this standpoint; what effect does the congregation receive from the Luther Leaguer's work? In devising plans, for instance, for raising funds, there is apt to be a disregard of the fact that the Church is the recipient, and not the League, of the Leaguer's efforts. Then, let no unscriptural methods be employed. How can any one offer to the Lord that which has been gained by methods which the Word does not sanction? The end never justifies questionable means. Let the Luther League take a firm stand, and thus help rid the Church of the abomination of fairs, pay socials, bazaars and oyster suppers."

"The Luther League at Work in the World" was ably handled by Mr. George Ropps, of Milwaukee, as follows:

In His Sermon on the Mount our Saviour delivered His sparkling gem of advice: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Using this as a guide we will attempt to show what should be the aims, conduct and the results of the Luther Leaguer at work in the world.

His aim should be to serve his fellowman to the best of his ability. What should be the conduct of the Luther Leaguer at work in the world? As an employer he should treat his employees as men, the equals of himself and not as slaves or mere machines. As an employee he should do all in his power to advance his employer's interests and help his fellow employees to strive for better things.

What will be the results of the conduct of the Luther Leaguer at work in the world?

As an employer he will have the peace which comes of a good conscience, and his employees will do his bidding with alacrity. As an employee he will be advanced rapidly, and he will have the good-will of employer and fellow employee. And, above all, he will have the assurance that his Heavenly Father has a crown and mansion prepared for him.

The climax of the convention occurred on Wednesday evening when Rev. C. O. Solberg, of Chicago, president of the Luther League of Illinois, and Rev. Luther M. Kuhns, General Secretary of the Luther League of America delivered two stirring addresses.

Mr. Solberg spoke "On the Battle Royal." He outlined the work and battle of the Christian, and showed what part the Luther Leaguer must take. Many of his thoughts were an elaboration of some valuable hints given in the Luther League Hand Book, and were a very timely hint to the Leaguers of Wisconsin.

The climax of the convention was the timely address by the general secretary of the Luther League of America, Rev. Luther M. Kuhns.

He showed the place of the Luther League in the Church and the great work it could accomplish. He drew a beautiful picture of the open field in Wisconsin, and urged the united effort of every Lutheran Young People's Society in the State. He showed how in the Luther League the faith of the Fathers could be kept in the language of Washington.

The president of the Luther League of America, Mr. Wm. C. Stoever, sent a fine letter of greeting.

The convention closed with the Benediction and the Rally Hymn, and every Leaguer returned to different parts of the State with renewed energy and high hopes.

The Secretary at Work in August

THE thirteenth day of August was a gala day for the Lutherans of Mansfield and Richland County, Ohio. It is stated there are three thousand Lutherans in Mansfield. It is a city of many beautiful churches, and our denomination is second to none. We have a very large constituency in the county.

On the day of the second Lutheran reunion Casino Park was crowded with those of our household of faith, not only from Mansfield but from every part of Richland County. Early in the morning the people began to arrive, and by noon it is estimated fully two thousand people were on the grounds. It was a pretty sight to see here and there large groups of friends and acquaintances scattered about under the shade trees in the beautiful park enjoying their luncheon. It brought to mind and served as a vivid illustration of the five thousand men sitting down at Christ's command where there was much grass when He fed the multitude with the five barley loaves and two small fishes.

The exercises of the day were held in the large pavilion. The music was furnished by the choir of the First Lutheran Church, under the direction of Rev. S. P. Long, D.D. Rev. Clarence E. Gardner, of Bucyrus, presided. Rev. A. A. Hundley, of Bellville, was chairman of the Finance Committee. After the prayer by Prof. Rev. D. H. Bauslin, D.D., Rev. Dr. Charles G. Heckert, President of Wittenberg College, Springfield, Ohio, was introduced, and spoke of the claims and place of the Bible in modern education, and of the essential features of Christian education. The General Secretary of the Luther League of America was next introduced, and spoke of the strength of the young people in adding to the future glory and usefulness of the Lutheran Church, and their training for Christian service.

The remaining hours of the day were spent in pleasant social fellowship. Old acquaintances were renewed and new acquaintances formed, and a hearty affirmative vote carried the motion to hold another one of these Lutheran reunions at Mansfield in 1904. At night a fine audience assembled in St. Luke's Church, Rev. O. D. Baltzly, Ph.D., pastor, for a Luther League rally. The pastor, Rev. Dr. Baltzly, assisted by Rev. A. B. Shrader and others, conducted the opening services. Rev. Luther M. Kuhns, General Secretary of the Luther League of America, addressed the meeting, and at the conclusion of his address Rev. Dr. Long moved a committee be appointed to take the steps necessary toward organizing a Luther League Central. A committee of five, with Dr. Baltzly as chairman, was appointed.

The fourth annual convention of the Luther League of Wisconsin was held in the Lutheran Church of the Holy Communion, Racine, Wis., Rev. G. F. Gehe, pastor, August 18 and 19. The devotional services were conducted by the president, Rev. Theodore Eg-

gen, assisted by Rev. J. K. Reed. The pastor welcomed the convention in a very happy speech, to which President Eggen made a fitting response. The report of the Statistical Secretary, Mrs. G. O. Severnsen, Stoughton, Wis., showed thirty young peoples' societies in the State, with a membership of 1565. Fourteen societies were represented in the convention by duly accredited delegates, and the church was comfortably filled at each session of the convention. The officers for the ensuing year are: President, Rev. Gustav Stearns, Milwaukee; Vice-President, Rev. G. F. Gehr, Racine; Recording Secretary, Mrs. L. K. Oxborrow, Milwaukee; Statistical Secretary, Miss Emma Schnell, Kenosha; Treasurer, Mr. O. B. Dahle, Mt. Horeb.

Prof. Rev. G. H. Gerberding, D.D., Chicago, Ill., spoke on Tuesday evening to a large audience on "The Two Ministries." These were the ministry of the Word and the ministry of Mercy, or the work of the deaconess. Among the topics presented at the convention was a "Symposium on Luther League Topics; 1, Historical, and 2, Biblical and Doctrinal," by Mr. Wm. P. Christy, Janesville, and Rev. W. K. Frick, D.D., Milwaukee. This was followed by an interesting discussion. The Luther Leaguer: 1, At Worship, in Private and Public, was discussed by Rev. G. I. Kluxdahl, Neenah, and Miss Estelle Storks, Madison; and 2, At Work, in the Church and in the World, was presented by Rev. H. K. Gebhart, Platteville, and Mr. George Rapps, Milwaukee. An interesting general discussion, limited to half an hour, followed the presentation of these various phases of Luther League work. At night Rev. C. O. Solberg, Chicago, Ill., delivered an interesting and instructive address on Luther League work, and was followed by the General Secretary of the Luther League of America.

A feature of the convention was a trolley ride about Racine, a very pleasant outing extended the convention through the courtesy of the local League. The delegates greatly appreciated this opportunity to see the beautiful residences and numerous factories of this busy city. Another special feature of this convention was the fine display of Luther League supplies—the reading courses, badges, handbooks, REVIEWS, topics, hymnals, booklets and pamphlets—in charge of Mr. Freytag. The groups of delegates and visitors that gathered about this display in the rear part of the church at the opening and closing of the sessions served to emphasize the interest of our people in the educational feature of the League work. A full report of this convention will be sent the REVIEW.

In Chicago we had the opportunity of being present at Wicker Park Church at the rehearsal of a section of the chorus in training for the Illinois State Convention, to be held in that city September 3-6. Pre-convention rallies have been held in Wicker Park Church, where Rev. C. P. MacLaughlin delivered the address in Bethlehem Swedish Church, Rev. Dr. N. C. Ranseen delivering the address, and at Grace Lutheran Rev. C. O. Solberg, President of the Illinois State League, delivering the address. It was our good fortune to be present at the rally at Grace Church, and to participate in this meeting. Illinois will have a great convention.

The work of the Luther League is growing in favor as it becomes known. Its Biblical and educational features are greatly appreciated, and its Lutheran position commands the confidence of the Church. Our young people are loyal Christians and true to their Church. As they learn to know her history and attain to a better understanding of her Biblical position they become devoted to her service. In the future these trained workers, informed on her history and sound in doctrine, will be invaluable in the help they can and will give to every part of the Church's great missionary, educational and other activities.

LUTHER M. KUHNS.

Daily Bible Readings.

Oct. 4. XVII Trinity—I Chronicles 29: 10-13; Romans 11: 33-36.
Monday—I Chronicles 26: 20-28.
Tuesday—II Chronicles 31: 11-21.
Wednesday—Nehemiah 10: 31-39.
Thursday—Luke 6: 36-38.
Friday—II Corinthians 8: 1-24.
Saturday—I Corinthians 16: 1-7.

Oct. 11. XVIII Trinity—Malachi 3: 8-12.
Monday—Genesis 1: 1-31.
Tuesday—Genesis 2: 1-25.
Wednesday—Deuteronomy 32: 1-31.
Thursday—Deuteronomy 32: 32-52.
Friday—Matthew 18: 1-14.
Saturday—Hebrews 1: 1-14.

Oct. 18. XIX Trinity—Psalm 104: 1-24.
Monday—Exodus 16: 1-15.
Tuesday—I Samuel 12: 6-15.
Wednesday—Esther 10: 12-32.
Thursday—Zechariah 6: 1-15.
Friday—John 2: 13-25.
Saturday—Revelation 1: 4-20.

Oct. 25. Reformation—John 6: 48-65.
Monday—Psalm 91: 1-16.
Tuesday—Proverbs 27: 1-27.
Wednesday—Ecclesiastes 7: 1-29.
Thursday—Solomon's Song 2: 1-17.
Friday—Isaiah 1: 16-24.
Saturday—Acts 28: 18-44.

Are our Junior Leagues doing aught for the missionary in the far off lands?

Two Important State Conventions

New York and Pennsylvania

Pennsylvania

THE Luther League of the State of Pennsylvania will meet in annual session in the city of Reading, October 20 and 21, 1903. The convention will be held under the auspices of the Central Luther League of Reading and vicinity. The day sessions will be held in St. James' Church, Rev. M. C. Horine, pastor. The first evening session will be held in Grace Church, Rev. William H. Myers, pastor, and the final session will be held in Trinity Church, Rev. Dr. E. Horn, pastor.

The general subject of the convention will be "Our Duty," and the following programme has been outlined:

First morning session will be opened by Hon. Gustav A. Endlich, one of the Judges of Berks County, who will welcome the delegates to the beautiful city of Reading. This address will be responded to by Mr. William C. Stoever, of Philadelphia, the president of the Luther League of America, and former president of the Luther League of Pennsylvania.

TOPICS:

"To the Individual Church," Rev. R. L. Patterson, Somerset, Pa.

"To Our Institutions," F. A. Hartranft, Esq., Philadelphia, Pa.

"To the League," Rev. Luther M. Kuhns, Omaha, Neb., General Secretary of the Luther League of America.

"To the Church's Missions," Miss Anna M. Landis, Penns Station, Pa.

"To Its Institutions," Miss Emma King, Pittsburg, Pa., Secretary Pittsburg Central Luther League.

"To our Missions," E. August Miller, Esq., Philadelphia, Pa., Treasurer Board of Home Missions of General Council.

The Luther League of Pennsylvania was organized at Harrisburg, June, 1894. The second annual convention was held at Reading in 1895.

Although comparatively young in its efforts, the Luther League of Pennsylvania now numbers about 20,000 faithful and earnest workers for the cause of Christ. Seventeen central organizations, comprising over three hundred local societies, is the accomplished result.

The present officers are: A. Raymond Bard, Reading, pres.; Mrs. E. R. Floto, Meyersdale, Pa., rec. sec'y; Ida S. Zinser, Germantown, cor. sec'y; D. W. Shollenberger, Montgomery, Pa., stat. sec'y; F. P. D. Miller, Columbia, treasurer.

James F. Rhoades, of Reading, is chairman of the local committee of arrangements.

All credentials should be mailed to Fred. A. Marks, Esq., Reading, before October 12, and applications for card orders to secure special railroad rates should be sent to H. L. Hungerford, Wilkes-Barre, Pa., before the same date. Inquiries as to hotel rates and local arrangements should be made to George Miller Jones, Reading. Boarding-house and hotel rates, $1 to $4 per day. It is absolutely necessary that quarters be engaged as soon as possible, as the hotels are usually crowded.

These annual conventions tend to make all who gather there not only better acquainted with the interesting religious topics of the day, but also to be strengthened in the bonds of Christian fellowship, so necessary to all God's children.

Let us therefore endeavor to make this tenth annual reunion one of lasting benefit.

New York

The tenth annual convention of the Luther League of New York State will be held in St. James' Church, Madison avenue and Seventy-third street, New York City, Rev. J. B. Remensnyder, D.D., pastor. The first session will be held on Wednesday evening, October 21, at 8 o'clock. There will be morning and afternoon sessions on the 22d and 23d, with a closing rally meeting on the evening of the 22d, at which Luther M. Kuhns, General Secretary of the Luther League of America, will speak.

The Luther League of New York State was the first State League to be formed, having been organized at Utica in 1893. Mr. E. F. Eilert, of New York City, was the first president. The League has had some excellent conventions, and has been confronted in its work with a great many difficulties, but this, its tenth convention, should be the best of all that have been held thus far. Every Luther League and Young People's Society connected with a Lutheran Church in the State should be represented at this convention. All societies, no matter by what name they are known, are entitled to two delegates. The usual fare and a third railroad rates are being arranged for, and the New York City League is making every effort to provide entertainment for all the delegates. Mr. Henry D. Brandes, 5 East Forty-second street, is chairman of the local committee. Circulars containing full information will be mailed to each League secretary shortly.

Luther League Topics

17th week after Trinity. Oct. 4, 1903.

The Attributes of God

(I Chron. xxix : 10-13 ; Rom. xi : 33-36.)

Biblical Topic reviewed by Rev. C. Armand Miller.

Questions to be answered in brief papers: What do you mean by "attributes" of God? (Define and illustrate.) Name and define the principal attributes of God.

Lessons for our own lives: "Acquaint now thyself with Him and be at peace." (Job xxii, 21.) It is in the revelation of God in those infinitely perfect qualities of His character which we call attributes that we know God. To know Him is to love Him. To know Him is to trust Him, so that in acquaintance with Him, wth His powers and resources, we are lifted up above the fear and love, and trust in the lower and lesser powers. But this is to be at peace. Nothing less than a personal acquaintance with God will serve. But that is all-sufficient. A Christian woman in one of the West Indian islands was tranquil while an earthquake terrified every one about her. Asked if she was not afraid, she answered, "How can I be afraid when I have a Father strong enough to shake the earth?" She knew God, not only in the attribute of omnipotence, but in the attribute of Fatherly love. When all things are changing and slipping away from us there is peace in the recognition of His immutability. When loneliness and lack of friends chill the heart there is peace in realizing His omnipresence. In the hours of deep penitence peace comes as we remember His gracious, pardoning love. When we are discouraged because the heathen rage and sinful powers seem victorious we are at peace, as we know Him, holy and omnipotent. The remedy for our every ill and sorrow is still to hear the words of Eliphaz the Temanite, "Acquaint now thyself with Him and be at peace."

2. We should thank God always for what He *is*. But we are prone to thank Him only for what He *does*. Then, when He is doing all that we wish we forget His agency in our blessings, and when His doing is not what we should choose we seem to have no cause for gratitude. But it is a glorious thing to have a God whose attributes are those of perfection. Not, like the gods of the heathen, only magnified men, with magnified vices, with magnified power, but without high moral and spiritual excellency. Jove, Mars, Venus, Mercury—what do they stand for but for wrath, cruelty, lust, theft—every crime and shame. But our God is love, and holiness and might, justice and truth are the manifestations of His eternal Being. Let us adore Him, let us praise Him, every day, for what He is. There is no God like unto our God. Hallelujah!

18th week after Trinity. Oct. 11, 1903.

Mission Finances

Missionary Topic reviewed by Rev. A. J. D. Haupt, St. Paul.

1. The Need of Money in Mission Work.—Mission work is truly like the frontier life of civilization; it is like cutting down the primeval forests, breaking in the soil, blazing the way for those who are to come after us. Mission work is facing a hard, cold world; it is trying to reclaim the precious souls that have already been lost to us, who have come out from our Lutheran homes abroad in the East, to form new associations in the broad acreage of the West, or to reclaim from the world itself those who have never truly known to love the Lord Jesus.

The churches of other denominations, well established and beautifully equipped, are earnestly and anxiously striving to gather in our children. Shall we continue to let them? Is their faith as pure and their methods of education as sincere, earnest and fruitful as those of the dear old mother Church of the Reformation? If so, why all this struggle and self-sacrifice? If not, then let us do our *full* duty to give *our* children all the advantages of a pure Gospel and a noble inheritance. To do this, and to do it successfully, requires means. As a man soweth, so shall he also reap. If we sow sparingly, if we send into this work men of little or no experience, on starvation salaries, to preach in second or third story halls or in small and uninviting chapels or old, tumbledown churches, can we expect to gather in a rich harvest? We never will! The fields are indeed ripe with harvest wherever the dear Lutheran Church turns her eyes, but our very ablest men should be sent into this field, and they should be paid well for this hardest, most trying work in the Church; and they should also be provided with suitable places in which to garner the grain. Whilst others are gathering in the harvest with a modern reaper and binder shall the dear old Bulwark of the Reformation, in its extreme conservatism, continue to do its work with a hand sickle? What the result will be it is not hard to predict. Send a young man, often untried and inexperienced, out into a new field; give him so small an income that he will be constantly worried about his daily bread and looking about him

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

for a better place; compel him to raise funds for rent, service books, Sunday-school supplies, a lot, a chapel, a church, and at the same time seek for the precious souls that are going astray, and you verily put upon him the Egyptian task of making bricks without straw. If the work lags or fails *altogether* who is to blame? Often not the poor, overburdened missionary but the Church that has sent him out, for the lack of means, *means*, MEANS!

It is impossible to-day, as it has always been, to carry on the work of the Lord without money—money for the support of missionaries, for the purchase of supplies, for the erection of churches. But

2. Where Is This Money to Come From?—Is it to come from the mission itself, or from the Church at large, or from the world? Can a baby walk? Must it not be carried until it has sufficient strength? Like babies, there are quite a number of bow-legged missions, because they have been compelled to walk too soon. It paralyzes a mission and discourages the workers to be compelled to carry too heavy a burden when they are but small and few in number. Alas! missions do not usually begin with the rich people of a community. They wait to come in later, if indeed they come at all. But the poor—and ofttimes the *very* poor—are generally the first fruits of the mission work. It is impossible, therefore, that the means shall come from the missions themselves; and yet it should be a matter of honest pride for every mission to carry as much of its own load as possible, for the glory of God and the more rapid extension of His kingdom, fully realizing that so long as the funds are being used upon them they cannot be used to develop other fields.

Shall we go to the world and expect it to furnish the means to carry on our campaign against it? Shall we compel our missionaries to beg the funds to carry on *our* work from the rich of other faiths—the Presbyterians, Methodists, Episcopalians, and others? And yet how often this has had to be done. Ah, no! Let us, as a great and glorious Church—the noblest, oldest and best of the Protestant Churches of the world—arise to the great opportunities about us and nobly do our own mission work with our own means, proving our love and gratitude to the Lord and Master for all His mercies to us. Let the Church at large glory in the work of missions—the great and the life work of the Church.

3. How Is the Money to Be Raised?—This is a very serious question, because the need is so great that it is hard at times to resist temptation; and yet the question is *not* hard to answer. "The just shall live by FAITH." "Whatsoever is not of *faith* is sin." We are therefore not to resort to the ways of the world—to all manner of tricks and devices, fraud and deceit to get money for the Lord. We are not to auction off a trifle for a large sum and put the gain into the Lord's treasury, but we are to lay aside, week by week, the Lord's portion; we are to give as God hath prospered us a certain percentage of our income, whether rich or poor. We are to hear the cry of the disciples, "The Lord hath need of them," and straightway send them. We are to do as Israel did—bring a free-will offering to the Lord and receive the Lord's blessing upon our gifts.

No pew rents, free seats, voluntary weekly or monthly offerings; systematic, unselfish, united giving of a regular proportionate amount of our stated income—this is what tells.

Oh, if our whole Lutheran army in this country could only be induced for Christ's sake to pour in a steady stream of dollars for the support of the Gospel at home and in the mission fields, what a tremendous stride forward our dear Church would make in the decade before us.

Let us remember what Luther, Franke, Muhlenberg, Passant and others have accomplished by a firm and abiding faith. Much, very much, remains to be done, but it can and will be done if the Church, and especially the rising generation, will only arise to the possibilities and opportunities of the present.

19th week after Trinity. Oct. 18, 1903.

The Works of God

(Psalms civ: 1-24.)

Questions to be answered in brief papers: How did created things come into being? Is the Creator to be identified with His creation? What is the order of creation? What of the "days" of creation?

Lessons for our own lives: 1. God is the Maker of all. The questions of science as to the beginnings of the material universe find their most scientific answer in the first chapter of Genesis. Every effect must have a sufficient cause, is an axiom of science. No sufficient cause less than the will of an intelligent, all-powerful Creator has ever been found. God is the result of every earnest, sane search after the reality of things. In Him alone is rooted the unity of the two great orders of existence as we know it—the order of the world of mind and the order of the world of matter. And He as the Maker is not to be confused or confounded with that which He has made. The transcendence of God, as men call the Scriptural teaching, that God is different from and

(*Continued on page* 21.)

Our August and September Calendar

By a Literature Secretary

AUGUST 1, 1857.—Ranchi is the chief town of the South Bengal province of Chota Nagpoor. One million and a half of aboriginal native tribes are living in its hilly region. Their general name is Kol. They worship the sun-god Singbonga, to whom they sacrifice white roosters; but they also sacrifice black roosters to evil spirits. Father Gossner's missionaries met Kol coolies at Calcutta in 1844 and were moved to go to Ranchi. The first baptism took place June 9, 1850. When the first church was consecrated there were already 400 Kol Christians present. During the Sepoy mutiny in 1857 these Christians remained loyal to the British, but the missionaries had to go to a place of refuge. At present the Kol Christians adhering to the Gossner mission number nearly 60,000.

AUGUST 3, 1896.—The first Circle of Seventy for special self-denial contributions toward the work in Guntur was overfilled with applicants for membership, hence a second circle was formed, then still another, for aiding the work in Africa. The General Synod's minutes for 1901 contain the following item in reference to this matter: *Resolved*, That we recognize with gratitude the faithful and efficient services of Revs. Yeiser, Beck and Simon in securing personal pledges for a large amount of money for the support of additional missionaries in the foreign field, on which pledges $2,775. have already been paid, viz., $1,155 on the First Seventy for India, $435 on the Second Seventy for India, and $1,185 on the First Seventy for Africa.

AUGUST 4, 1667.—Karl Hildebrand Baron von Canstein studied law, traveled extensively through Europe, and became a chamberlain to Elector Frederick III of Brandenburg. Weary of court life, he joined the Brandenburg (Prussian) troops sent to Flanders. There he became seriously ill, and promised that, if God would spare him, he would serve Him in a special manner. He recovered, and faithfully kept his promise. Returning to Berlin, he became acquainted with Spener, and through him with A. H. Francke, at Halle. In 1710 he founded the Canstein Bible Institute, with the aim and purpose to print Bibles for sale at cost to the common people. In 1735 the Bible Institute became connected with the Francke Institutions at Halle. Eight million copies of Scripture have since been issued, not only in German, but also in Bohemian, Polish, Lithuanian, Lusatian and Wendish.

AUGUST 7, 1812.—Rhenius had been called from Germany by the Church of England Missionary Society (which for many years employed Germans and found them proverbially efficient), and was sent forth to Tranquebar, in Tamil Land, South India. In a short time he gave such evidence of unusual ability and success that the society found it profitable "to bring his light out from under the bushel and set it on the candlestick" at Madras. There also Rhenius developed a large work, having a training school under his charge, together with about 3,000 converts, scattered in 90 villages around Madras. Difficulties now arose in connection with the Book of Common Prayer, to the use of which Rhenius and a colleague of his, Bernhard Schmidt, never agreed. The society removed Rhenius to Tinnevelly, and in order to have an excuse for his dismissal, demanded his reordination by an Anglican bishop. Rhenius, of course, promptly refused to submit to this insult to his Lutheran ordination, and withdrew from the society in 1833. Other German missionaries sided with him, and 7,000 Tamils, whom he had brought into the fold of the Christian Church, remained faithful to him until his death, in 1838.

AUGUST 10, 1819.—The Dresden Society opened a preparatory school in 1832, and a mission seminary in 1836, in which year it organized as the Evangelical Lutheran Missionary Society. It moved its headquarters to Leipzig in 1845, and is known since as the Leipzig Society, whose principal field is Tamil Land, South India, since 1840, the inheritance from the Danish-Halle missions.

AUGUST 12, 1712.—Luetkens, the German court chaplain of the King of Denmark (a direct descendant of the German dukes of Holstein), failed in his efforts to induce Danish ministers to go as missionaries to Danish India, but succeeded, through the good offices of A. H. Francke, at Halle, to secure the services of Ziegenbalg and Pluetschau, who went from Copenhagen to Tranquebar in 1705. Halle long continued to be the sole "feeder," for the Danish missions in India.

AUGUST 16, 1889.—Christlieb was born and educated in Wuertemberg. He was for many years a professor in the theological faculty of Bonn University, where he founded a private seminary for lay preachers. His writings in defense of the true faith are models of their kind.

AUGUST 16, 1902.—Within his first year in Africa Rev. J. Hiram Straw has done more than acquire the language. He has also acquired a faithful wife, in the person of another devoted missionary, Miss Nellie A. Cashman. They were married at the Muhlenberg Mission, Africa, on March 3, 1903, and have been assigned to take charge of the Girls' School, supported by the Women's Society. They have thus far stood the climate of Africa unusually well. The Girls' School now has the largest attendance in its history.

AUGUST 17, 1882.—Over in Germany the question what to do with the unemployed was as perplexing a problem as everywhere else, until at Bielefeld Pastor Von Bodelschwing started a labor colony. By sheer force of example it has become the mother of 25 similar colonies all over Germany, and the great mass of starving vagrants, formerly accosting you at every turn, has practically disappeared from the country. Long before that first colony was ready for its intended occupants the news had spread like wildfire along the highways of the province, and north, south, east and west it became known among the tramping population that a refuge was to be opened for every hungry beggar, *if he would work*. Naturally it was the most honest of the submerged masses who first knocked at the door. A man willing to be saved is already half saved. The aged Emperor himself stood sponser for the new enterprise, hence after him the colony was named "Wilhelmsdorf." That day when it was first opened—that 17th of August, 1882—is indeed a day to be held in remembrance by all who love the people, a birthday of "good will unto men." Ten years later the careful statistics showed that 60,000 vagrants and men described as "unemployed" had already passed through these 26 labor colonies, maintained under distinctly Christian auspices. Even if only the minority of these myriads of men—even if only 10,000

a year, now that so many more colonies exist—thus come within the chances of being saved, being kept, taught, fed, outwardly and inwardly, so many thousands who otherwise would roam over the country and do mischief, is it not a great thing? Read Julie Sutter's "A Colony of Mercy," pages 112 to 141.

AUGUST 20, 1900.—The founding of orphans' homes is closely connected with the progress and extension of our Church in this country. With her numerical growth coincides the growth of her benevolent work, as an illustration of the faith which brings forth fruits of love. The oldest of her 43 orphans' homes is the Emmalls, located at Middletown, Pa., which was founded in 1806, and the youngest is the Wild Rice, at Fossum, Minn., only three years old. They are well spread over the country, in 19 different States, and North, South, East and West are witnesses to these noble monuments of the Lutheran spirit of love. The polyglot character of our Church also finds expression here, for there are homes in which the English, German, Swedish, Norwegian, Danish and Icelandic tongue is used. The General Council claims 12, the Synodical Conference 12, the General Synod 7, and the others are under the control of single synods.

AUGUST 21, 1902.—The peculiar fitness of Rev. A. C. Anda for the delicate and responsible position of the council's general secretary of English Sunday schools in the Northwest has already been abundantly demonstrated. By the time the next Lutheran Calendar is published there will be dozens of important new items to chronicle, as the direct result of this advance movement. Keep your eye on that great field and watch developments. Pray for the superintendent while you watch.

AUGUST 22, 1902.—Surely somebody had to be called to dare to undertake to follow Doctor Barnitz in the gigantic work of Home Mission superintendency, for the Church may not slacken her pace of progress when a great leader falls. The Luther League of America, like every other organization founded upon the Augsburg Confession, lost a warm-hearted, faithful friend in Doctor Barnitz's death and looks to his successors in yearning hope that this loss may some day be restored.

AUGUST 23, 1899.—The project of the new General Council Hospital at Rajahmundry is very dear to the charitable hearts of these earnest women of the Swedish Augustana Synod. By their noble perseverance they have already sent in several thousand dollars toward meeting this crying need, and they will do much greater things when the synod itself shall give them a more kindly countenance. As pioneers in their sphere, these heroic women are gradually removing the obstructions and paving the way for efficient women's missionary societies in all the Scandanavian synods of the land. The dawning of that day will usher in a brighter era for our Church's mission work, at home and abroad.

AUGUST 25, 1854.—Take that table of Deaconess Mother-Houses published in last month's REVIEW, and follow out clean across the page, every separate item of the first, the sixth, the eleventh, the twelfth, the sixteenth, the seventeenth, the forty-second and the forty-fifth mother-house on the list. Give your mind and heart time enough for quiet reflection, so that the mighty reality of what these astounding figures represent may, to some extent at least, gradually dawn upon you. If this does not quicken your pulse, your heart action is in a critically weak condition. The publication of that table might certainly have a marked effect on our Leagues, and thus on our churches, in this land.

AUGUST 30, 1780.—This Society for the Promotion of Pure Doctrine and True Piety in 1784 began the publication of the "Sammlungen fuer Liebhaber Christlicher Wahrheit." The fact that it continues to the present day is proof of its exceedingly great value.

SEPTEMBER 1, 1889.—The most convincing commentary on Doctor Weber's signal usefulness in his special field is the magnificent report made by the Church Extension Board to the General Synod at Baltimore. Whilst the General Council's Board is wrestling with the problem how to raise its total fund for church extension to $90,500, the General Synod comes forward with figures showing it has *increased* its previous capital of four times $90,500 by an additional $90,500 during the past biennium, making its present capital nearly half a million.

SEPTEMBER 3, 1900.—Miss Weiskotten has recently passed her final examination in the Telugu language with honor, and Rev. Ernst Neudoerffer is proving himself well adapted for the India field.

SEPTEMBER 4, 1646.—It hardly needs statement of so obvious a fact that the second of the three dates in this paragraph should be 1655 instead of 1665.

SEPTEMBER 12, 1842.—The Lutheran Seminary at Poreyar, 3 miles west of Tranquebar, was moved to the latter place in 1896. During the 60 years of its existence it has rendered invaluable service, giving thorough, genuine Lutheran training to hundreds of young Tamils, who either became parochial teachers or pastors. The instruction both classes receive is of a high standard. Many of the seminarians are graduates of Madras University or the Christian College there. At present there are 28 graduates of the seminary on the roll of the Tamil Lutheran Synod, founded and controlled by the Leipzig Society. Several of them are widely known as writers and orators. "Our missionaries are proud of our Tamil pastors," the president of the society said in his last report.

SEPTEMBER 14, 1733.—Frederick Christian was Egede's favorite pupil, and gave genuine proofs of his knowledge and love of the Savior. He had been Egede's first and only native helper for three years, when he died. "He commended his soul into the hands of his Heavenly Father, in Whose mercy he trusted unto the last." The loss of this faithful disciple and helper was very grievous to Egede, for now there was nobody outside of his own family to assist and comfort him. The men who had come to Godthaab (Good Hope) in May, 1733, and had been made welcome by Egede, soon separated themselves from him, adding much to his severe trials. When Egede left the field of his labor of love for 15 years, in August, 1736, there was none of whom he could say that he had filled the place of his beloved Frederick Christian.

SEPTEMBER 15, 1707.—Ziegenbalg and Pluetschau arrived at Tranquebar on July 9, 1706. On the 15th of the same month they began the study of Portuguese, which was known in all the European colonies in India and was used by the Europeans in their intercourse with the natives in the seaports. On September 3 the missionaries commenced studying Tamil by prevailing upon an old teacher to open a native school in their house. On Oc-

tober 12 they engaged a moonshee (native language teacher). Z. made very rapid progress. For nearly three years he laid aside his Latin and German books and read only Tamil. In 1708 he informed Doctor Francke at Halle that he had already studied 108 "Malabar" (*i. e.* Tamil) books. He went among the people daily to hear them talk. He made his moonshee read to him for hours. In March, 1707, the two zealous men agreed to divide their labor. Pluetschau devoted himself mainly to the Portuguese work, whilst his more gifted colleague preferred to use Tamil, in which he became astonishingly proficient. Already in November, 1706, they had ventured to give catechetical instruction in Portuguese. In January, 1707, they did the same in Tamil. On May 5, 1707, they baptized their first five Hindoo-Portuguese catechumens, slaves of Europeans, in Zion's Danish E. L. Church. On August 14, 1707, their first mission church, "New Jerusalem," was consecrated. Z. preached in Tamil, P. in Portuguese. On September 15, 1707, the first Tamil converts were baptized and admitted to the Holy Communion. At the end of the year the Tamil congregation worshipping in New Jerusalem numbered 35 members.

SEPTEMBER 16, 1898.—Another glance at last month's instructive table of Deaconess Work throughout the world will show that in Europe there are more than 25 single mother-houses, which have more deaconesses in each one of them than we can boast of in the whole United States. Among these 25 there are over half a dozen which have twice as many as are reported by all our American Lutheran mother-houses put together, for these latter seven do not average 35 sisters apiece, and only four or five out of the 75 European mother-houses have as small a number as this. Are the loyal, patriotic, devoted young women of our Leagues and our Churches content with such a humiliating comparison as this? What is the matter with us? May God rouse us out of the lethargy of our spirit of self-seeking!

SEPTEMBER 20, 1836.—The Dutch East Indies (Sumatra, Java, Borneo, etc.) are the most prosperous field of the Rhenish Mission. Work was begun in Borneo in 1834. It was cruelly destroyed in 1859. The surviving missionaries went to Sumatra. The work in Borneo was resumed in 1866 and is bearing fruit. The Battak tribes in S. W. Sumatra are evangelized energetically; more than 50,000 of them are Christians. There are 6,000 Christians on the small island of Nias. Java is almost altogether Mohammedan by default of the weak-hearted Government, which as late as 1837 had expelled all foreign (*i. e.*, not Dutch) missionaries from the islands.

SEPTEMBER 23, 1828.—The Rhenish Society ("Barmen Mission") had its origin in a small society of pious men at Barmen and Elberfeld, which in 1799 published "News of the Spreading of the Kingdom of Jesus Among the Heathen." The "Barmen Society" was organized in 1818 as a branch of the Basel Society. A seminary was opened at Barmen in 1825, whereupon the "Rhenish Society" formally adopted a constitution, September 23, 1828, including the societies at Barmen, Elberfeld, Cologne, Wesel, etc. King Frederick William III of Prussia showed the society many favors. Its first (4) missionaries went to South Africa, where there now are four fields of labor. Other fields are Borneo (1834), China (1846), Sumatra (1861), Nias (1865), New Guinea (1887), Mentawey Islands (1901). The sum total of converts at present is 92,000, with 6,900 catechumens.

SEPTEMBER 27, 1853.—The idea of building the "Candace" was not original with P. Louis Harms. He had been advised to do so by some Lutheran sailors who were wishing to go to Africa to found a Christian colony. The Candace took along eight graduates of the mission seminary at Hermannsburg, six of whom had been ordained to the Lutheran ministry among the heathen; two were appointed teachers, and also eight colonists. The ship was to sail to a harbor on the coast of East Africa, from where the brethren were to proceed to Galla Land, south of Abyssinia. But the Arab ruler of the coast refused them admittance, and the "Candace" returned to Port Natal. The missionaries were advised to settle on the Tugela River, in the neighborhood of the Norwegian mission station, and to begin work among the Zooloo. Here New Hermannsburg was founded. P. Harms sold the "Candace" and did not build another ship. The Hermannsburg Mission in South Africa numbers over 50,000; the one in Telugu Land 2,200 converts.

SEPTEMBER 30, 1899.—Rev. E. H. Mueller now has general charge of congregations and schools in the Narasarowpet, Vinukonda, Kanigiri and adjacent Taluks, as has Rev. George Albrecht in the Palnad, Rev. A. O. Becker in Guntur and Sattenapelli, Rev. E. C. Harris in Bapatla, and Rev. S. E. Burger in Tenali. The last two Taluks had been in charge of Doctor Uhl prior to his departure for America.

Luther League Topics

(*Continued from page* 18.)

above all His works, does not conflict with the true conception of the immanence of God, by which phrase is meant the indwelling of God in His works. But the prevalent doctrine of a "philosophy, falsely so-called," which conceives of the immanence of God in such a way as to identify God and the created world of men and things, is radically false, and absolutely unscriptural. The most blatant form of this theory has become widely known in that strange and silly mixture of a half-understood philosophy and a totally misunderstood theology, which calls itself, in contradiction of its own character, "Christian Science" (!!). The true teaching of the Scriptures is that God, as Creator, is over all His works—God transcendent; but in His work of preservation, providence and protection, He is immanent in the world He has made, dwelling among men, surrounding, sustaining, guiding them. "In Him we live and move and have our being." Acts xvii, 28. Far more and better than this general indwelling of God in His world and His creatures is the precious, mystical union by which He dwells in the children of His new creation. "Abide in me and I in you." May we as new creatures know God in the blessed experience of His abiding presence in our hearts.

Luther League Review

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IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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Editorial

We Are Always in the Majority When God is on Our Side

Strength for to-day is all we need,
For we never may see to-morrow;
When it comes, the morrow will be to-day,
With its measure of joy and sorrow.

The work of the Luther League is manifesting itself in the movements of our Church. One of our papers has credited the REVIEW with an influence in increasing the interest in, and contributions to, the Mission work. And the reporter of the Third Annual Meeting of the Pacific Synod thus writes of our young people: "We heard such good reports from our Young People's Societies—the Luther League, especially from the League located above the Cascade rocks. Many young people do not realize what amount of good they can do for the cause of the Church of Christ. Our young men and women are the best scouts the regular army can send forth to reconnoiter and report to the general staff, the pastor and his lieutenants in battle array."

How many are ready to talk who are unwilling to do or to give! At a recent meeting of the Epworth League the question of public testimony was discussed, and arguments pro and con presented, but one of the speakers condensed the whole subject in these words, which are worthy of careful and prayerful study and consideration: "The value of Christian testimony depends on the quality of the person who testifies. A 10 per cent. life will not bear out a 100 per cent. testimony." The ant preaches a strong sermon to the sluggard and the one unwilling to do his part. Small as it is, it sets an example by its way of working and its preparation of material for its growth."

Why so many people in this world are unhappy and carry such dissatisfied countenances is explained by Milton's lines:

"The mind has its own place, and in itself
Can make a hell of heaven and heaven of hell."

But this same thought has been put in the following appropriate language by Mrs. Wiggs, whose genial disposition has helped to relieve the cares of many: "If you want to be cheerful jes' set yer mind on it an' do it. Can't none of us help what traits we start out in life with, but we kin help what we end up with. When things first go to goin' wrong with me, I says: 'O Lord, whatever comes, keep me from gittin' sour!' It wasn't fer my own sake I ast it—some people 'pears to enjoy bein' low-sperrited—it was fer the children an' Mr. Wiggs. Since then I've made it a practice to put all my worries

down in the bottom of my heart, then set on the lid an' smile."

A lady recently, in speaking to the writer of the pastor of another church, who had been of great service to her in time of affliction, said: "He is so unselfish and interested in trying to do good to others." Miss Viny, one of the characters in "Lovey Mary," puts the same idea in these words: "See how different this is," she said, plucking a sprig of lemon-verbena. "This an' the mint an' the sage an' the lavender is all true Christians; jes' by bein' touched they give out a' influence that makes the whole world a sweeter place to live in. But, after all, they can't all be alike. There's all sorts of Christians: some stands fer sunshine, some fer shade, some fer beauty, some fer use, some up high, some down low. There's just one thing all the flowers has to unite in fightin' aginst—that's the canker-worm, Hate. If it once gits in a plant, no matter how good an' strong that plant may be, it eats right down to its heart."

"Why study the Bible?" is a question frequently asked, and with many it has become a book merely of reference and often has fallen into disuse. Pertinent therefore is the thought of one who writes: "True was he who said, 'If we want to teach our young the doctrines of the Lutheran Church, we must teach them the Bible.' The 'Church of the Augsburg Confession' is evangelical. The true Lutheran is planted in the Word. The important point of the whole matter is to study the Bible and not something about the Bible."

Perhaps the value of the statistical table of our Lutheran Deaconesses work, published in the last issue, was not appreciated as much as the amount of labor involved in its preparation would warrant. However, some of the readers of the REVIEW have complimented us very highly on its value, and among them Dr. J. N. Lenker, the author of "Lutherans in All Lands," who says: "The first time this complete table was published was in 'Lutherans in All Lands.' By a comparison of the two tables the rapid growth of the various Mother Houses appears and encourages the Lutherans to appreciate the undeveloped possibilities before them in the rescue work and inner mission work."

Publishers' Column

Here are a few words of endorsement of the books of the Luther League Reading Courses that have come to our desk during the past month:

"The books came all right. They are well worth the price, and furnish a wide field in which one can gather vast amounts of information for his Luther League work. The LUTHER LEAGUE REVIEW is to be congratulated on having put such valuable books within the reach of all."

"We find the books of the Reading Course a great help to us in our League. We are to open a reading room in the basement of our church in the fall."

Have you thought of it, how easy it is to get twenty of the best Lutheran books as a nucleus for a library or a valuable addition to the one you already have? See our prices elsewhere.

So many new Leagues and societies have begun the use of the Topics, we fear some of the old subscribers, who have neglected ordering their usual supply, will be disappointed if they do not send their orders at once. The edition is fast being exhausted.

The badges furnished by the REVIEW are admired by many. The reasonable price at which they are furnished ought to prevent the purchasing of cheap imitations that have recently found their way into some of our conventions. Don't be influenced to buy something that will only prove a temporary makeshift. Get a badge that will last and that has the endorsement of the Luther League of America. Remember there is only one official badge, which can be had only through the LUTHER LEAGUE REVIEW. Write for price-list and discounts.

If you want a ribbon badge for temporary use at a convention the Luther League ribbon can be used to good advantage and makes up very well. The five colors woven together make a very pretty combination. If you have not seen the ribbon send for a sample and price.

Address all orders to the

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Book Reviews

BARON STIEGEL. By Rev. M. H. Stine, Ph.D. Rung Prize Series. The Lutheran Publication Society, Philadelphia. Pp. 331. $1.25.

The author could not have selected a more romantic and fascinating personality for his story than that of Baron Stiegel, whose name has attained something of a national repute through the annual payment of a red rose to his descendants by the Lutheran Church at Manheim, Pa. The historic and traditional accounts have been departed from in only two instances, to which the writer calls attention in his preface. The story is an interesting one and is well told. It is gratifying to possess in this form information concerning this prominent Lutheran layman, and to have noted in him another instance of the many services of our fathers to this nation in the early, troubled days. The lessons of the narrative are many and valuable, although we fear that the author has been tempted to sermonize and moralize rather too freely now and then. The insights given of the days of the French and Indian and of the Revolutionary wars, of pioneer life, and of Indian traits are equally valuable with the keen delineation of character in its developments and regeneration.

FANNY CROSBY'S LIFE-STORY. By Herself. Published for her benefit by the Every Where Publishing Company, 1079 Bedford avenue, Brooklyn, N. Y. Pp. 160. $1.

This blind and now aged hymn writer is well known as the author of such hymns as "There's a cry from Macedonia" and "Safe in the Arms of Jesus." It contains an account of her life, her hymn-making, tributes from various prominent individuals, portraits and several new hymns. It is sold for her benefit in her old age.

THE REIGN OF THE ROSE. Address delivered at the General Synod's anniversary of the Board of Church Extension. By Rev. W. E. Stahler, D.D. Published for gratuitous circulation by the Lutheran Publication Society, Philadelphia; pp. 11.

THE MUSIC OF THE RESPONSES. Containing the authentic Plain Song responses from the "Choral Service Book" for the Order of Morning Service, the Orders of Matins and Vespers, and the Litany. Accompanying harmonies for organ. Edited by Harry G. Archer and Rev. Luther D. Reed; pp. 48. General Council Publication Board, Philadelphia.

We have reviewed the "Choral Service Book" and its purpose. In this booklet we have extracts therefrom, providing the music as it concerns merely the Responses, exclusive of the more elaborate melodies for the Creeds, Sentences, etc., for the Introits, etc. It provides in "Plain Song" the service alone for the use of any congregation, however small. The effort is to restore the historic tunes with the historic service.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.

Kills Them Off

An infidel with a sneer once remarked that most of the men who went to church were old men—in fact, "gray heads." "Yes," replied a friend of mine, "that is quite true; and, on the other hand, you seldom find many gray heads in a gathering of infidels, for the reason that the devil generally kills off his followers young." "The wicked shall not live out half their days."—*The Lutheran.*

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Life of Luther..... Wackernagel.
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Life of Melanchthon..... Stump.
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Sacred Meditations.....Gerhard.
The Common Service..... Scheele.
Martin Luther..... Jacobs.
The Deaconess Calling..... Wacker.

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Fourth Course.

Elements of Religion.....Jacobs.
The Golden Altar..... Seiss.
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Luther on Education..... Painter.
The Life of Christ.....Stalker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the LUTHER LEAGUE REVIEW at 50 cents each.

When any person has read the books of the first course, and so informs the Literary Secretary, he will receive, upon payment of the 20 cents fee, a Luther League Literary Certificate.

When he has read the books of any of the other courses, he will receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, 1920 No. 7th St., Philadelphia, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the LUTHER LEAGUE REVIEW, P. O. Box 876, New York, N. Y.

Have them all put in your S. S. Library.

Our Churches and Institutions

Philadelphia

— Rev. Haaes Meyer, of Bridgeport, N. J., has been elected harbor and city missionary for Philadelphia. He is a member of the Pennsylvania Ministerium.

— St. Andrew's Mission has purchased a lot for the erection of a new church at the southwest corner of Sixth and Ritner streets at a cost of $4,200.

— The Parkside Lutheran Church was organized on July 12, with Rev. W. C. Heffner as pastor.

— The Luther League emblem forms a conspicuous feature of the frescoing of St. Luke's Church, Rev. Chas. L. Fry, pastor. In renovating this church during the summer, the League emblem, 15 inches in diameter, has been used with fine artistic effect, in the niches above each of the half dozen doorways. The mural painting in the high chancel archway represents the angels of the Resurrection in adoring contemplation of the Cross, and the coloring is exquisitely chaste and rich. The festival of the church's reopening is September 6, and the Luther League's service will be on Monday evening, September 7.

Chicago

— On August 2 ground was broken for the new edifice of Immanuel Lutheran Church at 4310 Champlain avenue, and on Sunday, August 23, the corner-stone was laid. In the morning the sermon was preached by Rev. J. C. Kauffman, D.D., of Monroe, Wis., and Rev. H. L. Yarger, D.D., delivered the address in the afternoon. The pastor is the Rev. Chas. P. MacLaughlin.

Pittsburgh

— The Rev. H. S. Gilbert, of New Kensington, Pa., has been called to the Church of the Redeemer of Mt. Oliver, South Side, and entered upon his duties as pastor on August 1.

— August 30 there were organized missions in the towns of Monessen, East Pittsburgh and East McKeesport, of the Pittsburgh Synod.

Kansas City

— Rev. Dr. J. A. M. Ziegler, pastor of the First Church, has recently received the offer of a valuable tract of 10 acres of land within the city limits for the Western Theological Seminary.

Cleveland

— On Sunday, July 19, a Sunday school was begun on Parkwood street, near Doan, and the outlook is very encouraging. This is looked upon as the beginning of another Lutheran church in Cleveland.

San Francisco

— A reception was given Dr. and Mrs. Burnett and Miss Burnett upon their return home July 28, after an absence of one year, during which they have given their entertaining and instructive illustrated lectures for the benefit of Lutheran churches throughout the United States. The reception was given by the Young Men's Whatsoever Club and other societies of the English Lutheran Church, Rev. E. Nelander, pastor. The large number present, and the enthusiasm manifested indicated the great esteem in which these worthy people are held in their home church.

Syracuse

— The Ministers' Association of Syracuse has opened service at East Syracuse, a suburb, where services are held regularly in private homes. The work is growing encouragingly. Revs. F. Oberlander and Carl Zinssmeister have charge of the work for the present.

Toledo

— The new Trinity Mission has purchased a very desirable lot on Broadway, and will erect a church this fall.

MISCELLANEOUS

— On Sunday, August 9, the corner-stone of the beautiful new edifice of St. John's Lutheran Church, Cumberland, Md., was laid. The services were conducted by the pastor, Rev. Luther A. Mann, D.D., assisted by Revs. Braren and McCauley, of the German and St. Paul's Lutheran churches.

— The twenty-first anniversary of the pastorate of Rev. G. W. Euders, D.D., of Christ Lutheran Church, York, Pa., was observed July 5. An interesting report of the history of the congregation's work during this pastorate was a feature of the occasion.

— Trinity English Lutheran Church, at Pasadena, Cal., was organized Sunday, August 2, with 22 charter members.

— The Lutheran Synod of Nova Scotia was organized July 10 in Zion's Church, Lunenberg, Nova Scotia, with Rev. J. S. Maurer, president; Rev. Weaver, secretary, and Rev. Beck, treasurer. It has a membership of six pastors and 2,500 communicants, and the outlook is good.

— Rev. A. B. Markley, of Warren, Pa., has been unanimously elected pastor of the large General Council Church, at Mansfield, Ohio.

— A prosperous mission has been organized at Hamilton, Ohio, through the efforts of Student Baker, of the Chicago Seminary. The Home Mission Committee has called a permanent missionary, Rev. E. L. T. Engers, of Wadsworth, Ohio.

— The Chicago Synod's Home Mission Committee is reorganizing the work, at Olney, Ill., and has called as its missionary Rev. M. L. Wagner, formerly pastor at Vandalia.

— Mr. Frank Meyer, of Peoria, Ill., has agreed to erect an orphan asylum near that city, at his own expense, to be under German Lutheran Church control.

— The late Joseph Tressler, a member of the Lutheran Church at Bryan, Ohio, has bequeathed, after taking care of his widow and some nieces and nephews, the following amounts: To the General Synod Board of Church Extension, $1,000; to Wittenberg College, $1,800; to Carthage College, the residue, if any is left.

— Rev. E. J. Homme, of the Norwegian Synod, and editor and proprietor of the *Christian Youth*, published at Wittenberg, Wis., died June 22. He bequeathed to the United Church the beautiful new Orphans' Home and also the Home for the Aged, together with 120 acres of land located in Wittenberg, Wis. A conservative estimate of the value of this gift is $40,000.

— In addition to the large bequest of the late Rev. E. J. Homme, the United Norwegian Church has received the Norwegian Lutheran Deaconess Home at Chicago, including the large modern hospital which has just been completed. This property is estimated to be worth at least $55,000.

— Lutherans built an average of a little more than a church and a half a day last year. The average cost of the churches erected was about $6,000. Several were erected at a cost of nearly $100,000. The total cost of church erection during the year was $3,500,000. An encouraging feature is that so many of the churches which are erected now are of a substantial and churchly character, indicative of a proper churchly pride.

— The cornerstone of the new Muhlenberg college building was laid with appropriate ceremonies in Allentown, Pa., on July 17. The ceremonies were in charge of the president of the college, Rev. Dr. Theodore L. Seip, who also laid the stone. Addresses were delivered by Rev. Dr. J. F. Schantz, president of the Ministerium of Pennsylvania; Mr. E. Augustus Miller, Hon. F. E. Lewis, Mayor of the city, and by Hon. F. M. Trexler, judge of the courts of Lehigh County. The benediction was pronounced by Rev. Dr. H. E. Jacobs.

— An Old People's Home is to be erected on the Orphans' Home grounds, at Muscatine, Iowa. Nine thousand dollars are already on hand. Eight thousand dollars more are needed.

— Miss Louise Piper left a legacy of about $10,000 to the Berlin University, to be devoted to the furtherance of Christian archæological studies.

— By the will of the late Mrs. Maria C. Heinitsch, the Lutheran Ministerium of Pennsylvania will receive $1,000 for church extension and missions. Trinity Lutheran Church, Lancaster, Pa., will receive $1,500, the Dorcas Society of the same church $1,500, and the Lutheran Orphan Home and Asylum at Germantown $500.

— The Lutherans have the only church building of any denomination in Wheeler County, Neb. Rev. E. Bollman has organized two Lutheran churches in the county.

— Word comes from Sweden that 100,000 crowns have been subscribed for the Rock Island institution, to be paid if twice that amount is raised here, making in all $100,000. They now have $50,000. At the last meeting of the synod $250,000 more were decided upon, making a grand total of $400,000 when all is in hand.

— The year for the Passavant Hospital Training School for Nurses, at Jacksonville, Ill., begins October 1. The full course requires two years, after two months' probation, or 26 months in all. The qualifications demanded by the hospital management for an applicant to the training school are: First, good character; second, good home training; third, a school training that is at least equal to that required for entrance to a high school; fourth, the applicant must be at least 20 years old and not over 35 years. Competent trained nurses from Passavant Hospital, in Chicago, will have charge of the training school, and prominent physicians of the city will deliver lectures.

— Deputy-Consul William C. Magelssen, who was reported to have been assassinated at Beirut, Syria, is a son of a Lutheran minister and a graduate of the Luther College at Decorah.

— Cotta College, an institution under Evangelical Lutheran auspices, will open its fifth year at the southeast corner of North Duke and East Lemon streets, in one of the finest residence portions of the city of Lancaster, Pa., on Thursday, September 10, 1903. Prof. William Ward Moore is the principal, and the course includes the classics, sciences and art. The tuition is $65 per year. Boarding is to be obtained at rates to suit the students. Rev. C. Elvin Haupt, D.D., is vice-president, and pastor of Grace Lutheran Church of Lancaster. Paul H. Heisey, of Grace Church, Lancaster, has gone to Waterville, Kan., to enter, under the guidance of his uncle, Rev. I. B. Heisey, president of the Evangelical Lutheran Synod of Kansas, a course of study with the holy ministry in view.

— In the week beginning August 9, St. Paul's Lutheran Church, Strasburg, Va., celebrated the one hundred and thirty-fourth anniversary of its foundation and the twentieth anniversary of the pastorate of the Rev. Luther L. Smith, D.D. The *Strasburg News* published a full account of the proceedings, including *verbatim* reports of the addresses of the principal speakers. Among these were Rev. D. M. Gilbert, D.D., of Harrisburg, Pa., who delivered the historical address, and Rev. H. E. Jacobs, D.D., LL.D., of Philadelphia, whose subject was "The Pioneer Lutheran Pastors in the Valley." A reception at Academy Hall in honor of the pastor and his wife was a feature of the occasion. Many of the pastors of churches of other denominations in the neighborhood participated in the various exercises.

Reduced Rates to Seattle, Tacoma, Portland, Vancouver or Victoria via Pennsylvania Railroad

On account of the Trans-Mississippi Commercial Congress and National Irrigation Association meeting at Seattle, Wash., August 18 to 21, the Pennsylvania Railroad Company will sell round trip tickets to Seattle, Tacoma, Portland, Vancouver or Victoria, July 31 to August 13, good to return until October 15, at rate of $87.80 from New York and proportionate rates from other points. For full information concerning routes and stop-over privileges, consult nearest Ticket Agent.

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Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Luther League of America

Guarantee Fund for the Support of the General Secretary.

The Finance Committee of the Luther League of America has issued the following appeal to the friends of the League of America. We publish it in this column for the information of the League in general and with the hope that it may meet with a response from some friends of the League who may not be reached by the Finance Committee.

Any person willing to become one of the guarantors of this fund will please send his name, address and the amount of his pledge to F. A. Hartranft, Esq., Chairman of the Finance Committee, 1215 Stephen Girard Building, Philadelphia, Pa.

PHILADELPHIA, January 1, 1903.

To the Friends of the Luther League of America:

It is imperative for the League to have a General Secretary in the field. A man has been secured, and we believe that the larger part of his compensation and expenses can be provided for out of the general revenues of the Luther League of America and the LUTHER LEAGUE REVIEW. But it has been thought best for the satisfaction of the General Secretary and all concerned that his compensation be assured in advance.

The Executive Committee proposes to provide a Guarantee Fund of $1,000, to be called for only in the event of the other revenues proving insufficient, and then only in the proportion of the amount guaranteed by the subscribers to the amount of the deficiency.

We earnestly appeal to you as a friend of the League to assist us in raising this Guarantee Fund at as early a date as possible. The following have already subscribed:

E. F. Eilert, New York City..... $50.00
Wm. C. Stoever, Philadelphia..... 50.00
John F. Dinkey, Rochester, N. Y..... 50.00
Rev. Chas. L. Fry, Philadelphia..... 50.00
Frank A. Hartranft, Philadelphia..... 50.00
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South Dakota Convention (Cash)	6.85
Luther League, Holy Trinity, Buffalo	10.00
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Frank A. Hartranft, Esq., Chairman,
1215 Stephen Girard Building, Philadelphia, Pa.

J. Martin Rommel,
John F. Dinkey,
George D. Boschen,
Louis Van Gilluwe,
Finance Committee.

Please address reply to chairman.

NEW YORK STATE

— The tenth convention of the Luther League of New York State will be held in New York City October 21-23, 1903.

NEW JERSEY

— The Luther League of Holy Trinity Lutheran Church, Elizabeth, is holding a series of Devotional Studies on the first Sunday evenings of the month. The League is also planning for its fifth anniversary in October and for the entertainment of the Luther League of New Jersey during its convention on Election Day, November 3, 1903.

— The newly organized Luther League of Grace Church, Perth Amboy, Rev. E. J. Keuling, pastor, has published a souvenir leaflet setting forth the object of the Luther League, and offering some practical suggestions to the young people for the selection and prosecution of work in the Master's cause. The League intends that its members shall be well informed and industrious.

PENNSYLVANIA

Pittsburgh District

— Luther Leagues are being formed in three congregations of the Reynoldsville parish, Rev. J. W. Meyers, pastor.

Northwestern Central

— The eleventh annual convention of the Central Luther League of Northwestern Pennsylvania convened in Luther Memorial Church, Erie, on Tuesday evening, August 18. The delegates and visitors were entertained by the Luther Leagues of Luther Memorial, St. John's, St. Stephen's and Zion's churches. Dr. McDaniel, of Corry, opened the first session with devotional services in the presence of about 300 Luther Leagues, 43 of whom were regularly appointed delegates. The church was beautifully decorated with palms and cut flowers. A large Luther League emblem made of black, red, white, blue and gold immortelles stood on an easel of smilax near the center of the chancel.

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The musical part of the service was conducted by a choir of 35 boys, under the direction of Chas. A. Dennig, of Erie. At the evening session the addresses of welcome by Chas. Dennig, president of Luther Memorial League, in behalf of his League, and by Rev. G. A. Benze, representing the Leagues of Erie, were cordial and fraternal, and aroused deep earnestness because the Luther League is, as Rev. Benze said, "One of the co-workers in the vineyard of God." The response by Wm. Berst, president of the Central League, was also able and interesting. Mr. Berst has just completed his fourth year of study in preparation for the work of a medical missionary to India. At the close of the services at the church the entire audience was invited to the social reception at the home of C. W. Brown, but a few doors from the church. Here, in the beautifully decorated reception hall, the local and Central League presidents, with the local pastors, welcomed the delegates and their friends. A fine orchestra furnished a pleasing musical programme, and occasionally favorite Luther League hymns were sung in chorus by all. Light refreshments were served. This session of the convention was most enjoyable and successful. The Wednesday morning session was opened at 9.30, with Matin Service conducted by Rev. W. E. Frey, of Zion's Church, Erie. The general topic for discussion was the devotional work of the League. The subject was divided as follows: "The Purpose of the Devotional Meeting," Rev. R. E. McDaniel; "The Character of the Devotional Meeting," Miss Ruth Berst, of Zion's Church, Erie; "The Work of the Committee on Devotional Meeting," Miss Mary Croll, of Greenville. All these topics were thoroughly discussed by the delegates and pastors, and many excellent points were brought out. The morning session adjourned with Rally Hymn and Lord's Prayer. The afternoon session opened at 2 o'clock. The general topic for discussion was the missionary work of the League, and was divided as follows: "The Appeal of the Cities in Our Own Land," Miss Hannah Munson, of Titusville; "The Great Commission's Meaning for Me," Chas. A. Dennig, of Erie; "Our Obligation to the Foreign Mission Work," Miss Lillian Grob, of St. John's Church, Erie. The pastors and delegates entered into the discussion of these topics with intense enthusiasm, and much feeling, which moved Dr. Kaehler to declare that he deemed it a blessed privilege to be present. The Wednesday evening session was devoted to the missionary theme and the address on "Foreign Missions," was delivered by Rev. F. A. Kaehler, D.D., Buffalo, N. Y. Not even a verbatim report could do Dr. Kaehler's address justice, because his personality put behind it a moral force which cannot be conveyed by a printed repetition of the

words. Dr. Kaehler said, in part: "To many the very subject of my talk will seem threadbare by frequent presentation. Yet it is in reality a great and vital force of the Church and of Christianity. Christianity began with a foreign mission; the mission of the eternal and infinite to the earthly and finite; of ineffable holiness and love to unloveliness and sin; of glory supernal and unspeakable to darkness and degradation; of all of victory to seeming defeat. The coming of the Christ was in very truth the most foreign of all possible foreign missions. And His spirit manifest in His coming was enjoined upon His followers in the divine commission to go and teach all nations, and in the divine promise to be with His disciples and apostles till the end of time. In one of the prophecies, uttered long centuries before His coming, there is the promise: 'Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession' (Psalm 2:8). Did Christ ask? Did He want them—these promised for His inheritance? Let the touching remembrance of His prayer 'for others, not of this fold' answer that question." The speaker set aside the plea that home work and home missions should take the place of effort in foreign fields. He said, "It is true that the former are necessary. Without them we are not Christians. Charity begins at home—but she dies if she stays there. And just as many a man goes abroad for bodily refreshment, and upbuilding of new strength for his worldly work, so, no less should we go spiritually abroad, sending out representatives to those who sit in the darkness of their own superstitions, and in the degradation and suffering entailed by them. The home work will be better done because of such foreign work. And yet, after all, this work is in one sense not foreign. For every man who needs us is our neighbor. Every man who needs Christian teaching is just across the way from us. What way? Why, '*The Way*'—Christ—and we are bound to help him as the Samaritan was bound in humanity to help the wounded, perishing man he found by the wayside. Do we plead that such work is difficult and almost impossible? Well, then, what was the answer of Wellington, the 'Iron Duke' to a man, who, though a nominal Christian, was decrying foreign missions on just that plea? 'Man, what are your marching orders?' said the old general, and what a reproach was there for the lukewarm church worker! What man of that mortal army, organized and directed by merely human agencies to work carnage and destruction—what man of them all would have dared to question his marching orders, no matter what the difficulties or the danger they involved? And our Captain, our Leader, has promised to be with us when we stand forth to work and battle for Him. Difficult it may be, impossible it may seem, but with that we have nothing to do. We have our marching orders, 'Go ye, therefore, and teach all nations;' and it is our plain, matter of fact duty to carry them out, though they should lead us to certain death. The marching orders that Christ received from the eternal Father meant the agony in the garden; the scorn and insult of Pilate's house; the scourging; the way of the cross, traced in blood and reverberant with the insults and derision of the rabble; and the crucifixion as a criminal vile and unspeakable. But they also meant the illumination of Pentecost and the gathering of thousands into the city which had rejected Him to do Him honor; and they meant *Christendom* with its glad tidings of the broth-

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LUTHER LEAGUE REVIEW,
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erhood of man and fatherhood of God, and all of eternal growth and grandeur that these imply." The Matin Service Thursday morning was conducted by Rev. G. A. Benze, of St. John's Church, Erie. The general topic for discussion at this session was the practical work of the League, and was discussed under the following heads: "Why Should Our Young Men Choose the Ministry for a Life Work?" Mr. Roy Catlin, of Luther Memorial Church, Erie; "Why Should Our Young Women Consider the Deaconess Work for a Life Work?" Rev. C. T. Benze, of St. Stephen's, Erie; "Ways of Working in the Home Church," Miss Bertha Werle, of Warren. All of these subjects were treated in a masterly manner, and the enthuiastic discussions which followed showed that unusual interest had been aroused. The Thursday afternoon session was devoted to business, elections, etc. Dr. Harpster's letter to Editor Eilert, published in the August number of the REVIEW, was referred to, and resolutions were passed declaring the Central's hearty indorsement of the reverend doctor's suggestion that Secretary Kuhns be sent to India to organize a Luther League. The election of officers resulted as follows: Pres., W. L. Berst, Erie; vice-pres., Rev. I. O. Baker, Erie; treas., W. S. Vollmer, Erie; sec., Miss Zoe Hirt, Erie. At 8.30 the delegates and visitors were escorted on board two naptha launches for a two hours' sail on the blue waters of old Lake Erie. On Thursday evening another mass meeting was held at Luther Memorial Church. Rev. C. T. Benze conducted the Vesper Service. Rev. W. E. Frey, of Erie, was the first speaker. His theme was, "My Heart for Christ, My Hand for the Church." It was an eloquent and stirring address. The speaker appealed for deeper spiritual interest, and urged his hearers to give their hearts into God's keeping. He also pointed out how the Luther Leaguers should live and work for the religious body to which they belong. The second address on "The Ideal Christion Worker" was by Rev. George C. Loos, of Philadelphia, who said that so fine and liberal are the gifts that would realize such an ideal that, in point of fact, he could hardly even define them in the time allotted him for the evening. He would, then, only attempt to point out certain things that seem to him especially vital to effective church work. He defined the difference between "progressiveness" and "aggressiveness." The first, he said, means only going forward, while the second signifies an advance, a going forward prepared for battle, if need be. The times, and especially the Church, need aggressive Christians—men who not only push forward, but who are ready and able to carry on a vigorous warfare against opposition —to attack the enemy in his own stronghold, if need be. The forces of the world, and of Satan, are aggressive, and the followers of better and higher standards should be no less so. But aggressiveness alone is not enough. It must be guided by knowledge, and vivified with hopefulness, and yet restrained, at times, by conservatism. Many examples were quoted by the speaker by way of illustration. He pointed with pride to the new life and vitality shown by our beloved Church in its missionary and reform work, in its readiness to take up and carry on educational institutions which other denominations have failed to sustain. Altogether, the Central Luther League of Northwestern Pennsylvania has every reason to consider the eleventh annual convention, in many respects, one of the most successful and inspiring in its history.

— On Friday, August 7, the Luther Leagues of the various congregations in and around the city of Lancaster went by trolleys to Kauffman's Park, Manheim, and enjoyed a most delightful half-holiday together.

— The fifteenth convention of the Catawissa Central Luther League was held at Catawissa, Pa., September 3 and 4, 1903. Report next month.

OHIO

— August 13 was a notable day for the Lutherans of Richland and adjacent counties. It was the occasion of the second annual reunion of these counties, under the direction of Lutheran Clergyman's Association of that section. The day was an ideal one for such an event, and the Lutherans gathered from every direction, filling the beautiful Casino Park of Mansfield. At 12 o'clock an elaborate picnic dinner was spread. At 1.30 President Gardner, of the Lutheran Clergyman's Association, called the company to order in the large Casino Building. The music was furnished by the choir of the First Lutheran Church, under the direction of the pastor. President Gardner introduced as the first speaker the Rev. Charles G. Heckert, the new president of Wittenberg College, who was greeted with hearty applause. Doctor Heckert spoke on the "Lutheran Church of the Twentieth Century." His address was a clear and vigorous setting forth of the loyalty of the Lutheran Church to the Word of God. The second address was delivered by Rev. Luther M. Kuhns, General Secretary of the Luther League of America. The address was a strong plea for loyalty to the Lutheran Church and was received with much enthusiasm. A very entertaining number on the programme was a reading given by Miss Walter, the accomplished daughter of Rev. M. R. Walter, pastor of the Joint Synod of Ohio Lutheran Church, at Londonville, Ohio. The second session of the day was held in St. Luke's Church, Mansfield, Rev. Dr. O. D. Baltzly, pastor. The Luther League of St. Luke's Church had invited the Lutheran young people's societies of the reunion territory to join in a young people's service in the evening, and nearly every society was represented. The address was given by Rev. L. M. Kuhns and was a clear presentation of the value of united Lutheran efforts among Lutheran young people. At the close of the address Rev. Long, of the First Church, Mansfield, moved that a committee be appointed to consider the advisability of an organization of the young Lutherans and to call a meeting to form the organization if a decision were reached. An organization will undoubtedly be the result. The reunion was a delight to every self-respecting Lutheran, and it was unanimously voted to hold another in August, 1904.

— A Luther League of about 20 members has been organized by the young people of the Lutheran Church at Kent, Rev. P. A. Hartman, pastor.

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— A Luther League is one of the working factors in St. James' Lutheran Church, Youngstown, Rev. G. W. Spiggle, pastor. The congregation numbers 271, with a Sunday school of over 200.

INDIANA

— The fifth annual convention of the Laporte District Luther League was held at Zion Lutheran Church, Michigan City, on Sunday, August 2. The delegates attended the regular worship of Zion Church in the morning and held afternoon and evening sessions for the discussion of topics pertaining to League work. Interesting and helpful addresses on vital subjects were delivered by Rev. W. J. Forsberg, Rev. S. A. Johnsson, Rev. M. J. Lonner, Rev. George Johnson, and Rev. O. J. Siljestrom. Rev. D. A. Lofgren, president of the District League, made a report showing the gain in numbers, in efficiency and in power the League has made among the churches of the district.

— The Luther League of the First English Church, of Goshen, Ind., Rev. Geo. P. Kubele, B.D., pastor, was organized on August 30 with 30 charter members. The officers are: Pres., Guy Boulton; vice-pres., William Plank; secy., George Shiffer; treas., Miss Bernice Michael; organist, Miss Maude Trump. The League will take up the study of the Luther League Topics.

ILLINOIS

— The State Committee of the Luther League of Illinois and the City Committee of Chicago held an important conference in the Victoria Hotel, in Chicago, Monday evening, July 27. District conventions in the city are arranged as preliminary to the State convention, which is to be held in Chicago, September 3 to 6.

— A "preconvention rally" was held by the Luther Leagues of the West Side, Chicago, on Tuesday evening, August 18, in the Wicker Park Lutheran Church, Rev. Austin D. Crile, pastor. Addresses referring to the various phases of the State convention were made by Rev. Chas. P. MacLaughlin, Mr. Fred. R. Matson, Mr. Monroe A. Munson and Mr. C. T. A. Anderson. Two other similar meetings were held in other parts of the city.

— An organ costing $300 has been donated to the Bethesda congregation, Colehour, Chicago, by the Young People's Society of the church.

KANSAS

— The Lutheran church at Lawrence has changed its Christian Endeavor Society into a Luther League. Pastor Stauffer hopes thereby to rejuvenate his young people and more thoroughly indoctrinate them in the Lutheran faith, history and polity.

MINNESOTA

— The first anniversary of the Luther League of Trinity Church, Lindstrom, Rev. Frank E. Jensen, pastor, was observed at 8 o'clock in the evening of July 16. Rev. D. W. Michael, of Duluth, delivered the address.

The Junior League

A delightful way to carry on the meetings of a Junior League is simply by appointing a great number of committees, and calling for reports from them, each in turn, or as they may be ready.

After each committee has done its work for the month it should report anything of interest that has been accomplished. These reports may be interspersed with singing of hymns, etc.

No report should be over five minutes' long, unless it involves a consequent discussion of some important principle or items of great interest to the League. The committees should consist of any number of the members. The chairman of each should be a bright, wide-awake boy or girl.

Among others, the following committees may be appointed:

1. Noble, Christian heroism.
2. The local institutions of mercy.
3. The boys and girls of heathen lands.
4. Kindness to God's birds, beasts, etc.
5. On keeping a beautiful garden.
6. Personal purity.
7. Anti-cigarettes and tobacco.
8. Clean streets and cars.
9. Newspapers to hospitals.
10. Tree planting, pruning and grafting.
11. Temperance.
12. Bible reading to the sick, aged, blind, etc.
13. Visitors to the sick.
14. Bible reading corps.
15. Missionary band.
16. Recitations.
17. Music, vocal.
18. Music, instrumental.
19. Information seekers.
20. Good literature.
21. The Lord's Day.
22. Camera work.
23. Relief of suffering.
24. General executive committee work.
25. Our orphan children.

It would be impossible, perhaps, to appoint all these committees. Others might suggest themselves and be preferred. It should not be expected that each of these committees is to be ready to report at every meeting. But an opportunity should be given to any of them to report whenever ready so to do, and a note of the report ought to be made by the secretary, if possible, in the minutes.

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